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THE PLACE OF VOCATIONAL GUIDANCE IN RELIGIOUS EDUCATION IN CHINA

By

Hsien-Ju Shih

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THESIS

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The Place Of Vocational Guidance In Religious Education In China

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INTRODUCTION

Two views of life still contend for mastery in modern civilization. The one is concerned with the spiritual side of life, the other emphasizes material well-being. Even though Christianity harmonizes both, one still finds Christian people wavering between one to the other. Many preachers are crying loud for the salvation of the soul or the treasure in the Heaven and still not a few are humbly working toward the solving of the economic problems of the depressed brethrens. "Should I preach to my people the life in the future or should I help them first relieve their sufferings?" This sort of question has puzzled many of the Chinese Christian thinkers. The purpose of the writer in this thesis is primarily to discuss the important place of vocational guidance in the Chinese Church and a second motive, to seek a balance, if not a synthesis, of these conflicting views. From the past the church has emphasized more the spiritual side of life - this is not to be denied. The author does not mean to overlook the value and significance of it but he simply intends to pay considerable attention to the other side as it has been too much neglected. In a word the author hopes to realize what is taught by Christ the real meaning of 'abundant life.'

To teach the child a trade is no evil. The Talmud contains such passage: "As it is your duty to teach your son the law, teach him a trade.....He who does not have his son taught a trade prepares him to be a robber."[1] Nor it is contemptible for one to have a trade in order to make a living. Christ was a carpenter and Paul was a tentmaker. When the latter wanted his fellow-Christians to follow his example he said thus: "Neither did we eat bread for

[1]Lee, Objectives and Problems of Vocational Education, P. 3.

nought at any man's hand, but in labor and travail, working night and day, that we may not burden any of you." (II Thess. 3:8) All types of work are necessary for life. If a man does not work or have a trade he has no right to eat. A parasite is one of the greatest evils in society. All honest labor is honorable and every true worker is worth his salt. In Browning's Pippa Passes, Pippa sings:

> "All service ranks the same with God-
> With God, whose puppets, best and worst,
> Are we; there is no last nor first."

The religious education - including the church work - in China is still in its infancy. It still lives in the spoon-feeding stage by the Western fosters. There may be many magnificent buildings engraved with the high sounding and appealing names, there may be the encouraging facts of the fine cooperative work between the Chinese Christians and their Western Christian friends and yet the true issue of the church work and the full program of the religious education are still in the road of future. This is the main reason, if not the only reason, that the Christian message has not yet been accepted by the majority of the people. So far the church has not yet been able to carry out its full program and, therefore, it has not been able to answer the need of the people nor has it been considered by most as the true center of salvation of the Chinese race.

The religious workers in China spend too much time in solving the problem of life and death neglecting the problem of hunger and cold. We expect to get the collections from the congregation but we forget to help them learn a trade so that they can find the means of supporting the church. Once a fellow student told me that there

is one creed which is accepted by all denominations of all the religions and that is, 'to take collections.' Of course, this is simply a joke and yet there is some truth in it. The fault lies not in the church but rather in the church people. It is not that Christianity can not be a salvation for the Chinese people but the fifty per cent program of the Chinese Christian Church can not satisfy the great need of the people.

To emphasize the place of vocation guidance in the church does not mean neglecting the spiritual side of life or simply preaching for material well-being. Nor does it stand for the fact that the prevailing program should be done away or fundamentally changed. It means that both sides of the life should be considered, and that the church should have a much wider program in order to realize the Christian ideal. The missionaries have done their part i.e. to establish the church in nearly all cities and towns and have outlined the main work of the church. But it is the responsibility of native leaders to adapt the church to the local need and to enlarge its extent of the true Christian service. The missionaries are the carpenters and masons who have built the house while the native Chinese are the permanent dwellers of the house and whose duty is to furnish the room and place some beautiful decorations. We are grateful to our Western brethren by whose sacrificing labour the Christian church has been established but we must not stop here and think the work is done. There is, on the contrary, work left unfinished and it is our obligation to continue the task. Vocational guidance, therefore,is one of the most important issues to be considered in the second stage of the development of the Christian church.

A. The General Problems of Vocational Guidance

1. The Meaning and Scope of Vocational Guidance.

Before attempting to discuss the place of vocational guidance we shall have to, in the first step, find out its meaning, its definitions, its functions as well as objectives. The words 'vocation' and 'occupation' will be used interchangeably and 'guidance' here is used to mean 'the help given to an individual that will enable him to make an intelligent choice at times when ways diverge, or when adjustment is needed.' (1) The meaning of vocational guidance, according to Frank Parson, is "the wise selection of business, profession, trade, or occupation to which one's life is to be devoted and the development of full efficiency in the chosen field." He also says thus; "The vital problem should be solved in a careful, scientific way with due regard to each person's aptitudes, abilities, ambitions, resources, and limitations and the relations of these elements to the conditions of success in different industries." (2) In attempting to make a clear statement of vocational guidance Arthur Jones gives the following words: "Practically everyone is or will be engaged in activities by which he earns a living. He must make definite choice of an occupation; he must prepare for it, he must get a job; even after he gets a job there are numerous adjustments that must be made. To make these choices wisely he needs assistance to a greater or less degree. Since these crises and choices center around the vocation, we call this aspect of guidance vocational guidance."(3)

One comprehensive statement about vocational guidance has been given by the Committee of the National Guidance Association in 1924. It states thus:

Vocational guidance is primarily the task of the vocational counselor of the personnel worker in education and industry. The teacher

(1) Notes from Dr. Palmer in the class of vocational guidance.
(2) I David Cohen, Principles and Practice of Vocational Guidance, P.44
(3) Arthur J. Jones, Principles of Guidance, P.29

educational administrator, parent, and social, civic and religious worker though engaged chiefly in other forms of services, find themselves involved also in vocational guidance activities.

Problems of adjustment to health, religion, recreation, to family and friends, to school and to work, may be included under the general term guidance.

Vocational guidance is the process of assisting the individual to choose an occupation, prepare for it, enter upon and progress in it. Vocational guidance offers information and assistance which leads to the choice of an occupation and the training which proceeds it.

I. David Cohen made an extensive study of the different definitions of vocational guidance and from all of them he gets some common elements. In conclusion he defines vocational guidance as thus.

> "Vocational guidance is concerned with directing the individual, counseling him in the choice of a career, assisting him to find out his aptitudes and limitations, awakening in him the thoughts of the future, showing him opportunities, and supervising his entrance and progress in industry." (1)

The new conception of vocational guidance.

The conception of vocational guidance has been changed during the last few years. Some of the old theories as "keeping square pegs out of round holes," has been cast away. Harry D. Kitson gives a new conception of vocational guidance based on the following hypotheses:

1. Every person can succeed and be happy in a number of vocations. It is probable that 50 percent of the people can succeed with a 50-percentile degree of success in 50 percent of the occupations.

(1) I. David Cohen, Principle and Practice of Vocational Guidance, P.46.

2. Each individual must make his own vocational decision. Science, however highly it may evolve, cannot relieve him of that responsibility.

3. Vocational guidance cannot be 'administered' to an individual once for all time. Most vocational careers involve a succession of decisions. True vocational guidance is, therefore, a continuous service; any agency that attempts to provide it must plan to follow up the individuals whom it attempts to serve.

4. While vocational guidance can be given in an unsystematic manner, it ought to be systematized through the formation of bureaus devoted particularly to guidance and supported by community. (1)

So far as we have a general review of the outstanding opinions on vocational guidance and if we wish to develop a more comprehensive statement the following characteristics might be considered:

I. Vocational guidance is concerned with the service of helping the individual to find a suitable vocation. It opens to the individual more opportunities in the occupational and professional fields and helps him to have a more intelligent choice.

II. Vocational guidance is concerned with the service of helping the individual to have a better understanding of himself, helping him to estimate his own abilities, aptitudes, and accomplishments and of a better realization of how much he can possibly do in each particular occupation.

III. Vocational guidance is concerned with the service of enabling the individual to understand the nature of the occupation and the potentiality of himself and that is all. The final decision of choosing

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[1] Edwin A. Lee, Objectives and Problems of Vocational Education, P. 290.

the vocation it still depends upon the individual himself. The director of vocational guidance would not and should not do the decisive part for the individual.

IV. Vocational guidance is a continued service. It does not only help the individual to get the job but also see whether the individual is proved profitable in the job and, if it is proved unsatisfactory, the director must help him to solve the difficult problems.

V. Vocational guidance is a go-between service, if I may venture to use such a term. Its aim is to 'bridge the gap' between the industries and the individuals. To the industries the directors of vocational guidance choose the most qualified personnels and to the workers, the most profitable jobs.

VI. Vocational guidance is a distinct profession. The training the director of the counselor received should be based on technical nature, He should be a college graduate and have adequate preparation of the profession. Vocational guidance must be an independent field of study and occupy an important place in curriculum of universities or colleges.

VII. Vocational guidance is not fortune-telling nor is it a trick, the result of a test or two. Though it must be administered by the systematic and scientific manner it is, however, considered as an art, No definite rules can be applied to all the persons and in all the time.

The functions of vocational guidance and its objectives.

The functions of vocational guidance may be divided as follows:

"(1) Gathering valuable information of different occupations.

(2) Counseling individuals and imparting these informations according to their particular needs.

(3) Placing the individuals at different occupations according to their different capabilities.

(4) Following up workers in their occupational activities.

In the following chapters we shall discuss these issues separately. But before closing the chapter I wish to quote some of the objectives stated in a 'Report of the Committee on the Guidance Program.' They are as follows:

(1) Individuals will be helped to secure pertinent information concerning present and probable future vocational, social, and recreational conditions and activities in order that they may be able to plan a life program of activities in each of these areas with proper recognition of social and personal values.

(2) Individuals will be helped to discover the nature and extent of their aptitudes, interests, and needs.

(3) Individuals will be helped to develop interests which lead to the planning and carrying out of programs of training.

(4) Individuals will be helped to secure information and to select activities which will promote the development of a normal, well-integrated personality, and to detect and remedy maladjustments which may develop.

(5) Individuals will be helped to secure information concerning the nature and objectives of the offerings of the school, and of their own probabilities of success in connection with each of the offerings.

(6) Individuals will be led to participate more actively and meaningfully in the training activities of the school through the development of interests in and appreciation of the values of these activities.

(7) Individuals will be prepared to re-examine and revise their plans as changed conditions make this advisable.

(8) Individuals will be helped to acquire standard of value consistent with the aspirations of a democratic society with regard to social, recreational, and vocational activities." (1)

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(1) Report of the Committee on the Guidance Program of the Regional Conference on Vocational Guidance held at International House. U.C. Dec. 29, 1933.

II. Occupational Studies

It has been commonly recognized that in practice vocational guidance involves two main considerations - studying the characteristics of occupations and the abilities of the individuals. Without a thorough knowledge of the different aspects and natures of the occupations it would be impossible for one to give any useful informations to the workers who are eager to get a suitable position. In the modern society occupations are developed into very specialized nature. It cannot be talked in a general term. Those terms as 'woodworking,' 'agriculture,' 'printing,' and 'engineering' are too vague, and the scopes each of them contains are little too broad. Each vocation includes many specialties. The occupation of engineering, for example, has twenty-two varities or divisions. They are:

1. Aeronautical engineering
2. Agricultural engineering
3. Architectural engineering
4. Ceramic engineering
5. Chemical engineering
6. Civil engineering
7. Electrical engineering
8. Electro-chemical engineering
9. Fire-protection engineering
10. Flour-mill engineering
11. Gas engineering
12. Geological engineering
13. Industrial and commercial engineering
14. Marine engineering

15. Mechanical engineering

16. Mining engineering

17. Petroleum engineering

18. Railroad engineering

19. Sanitary engineering

20. Sugar engineering

21. Textile engineering

22. Ventilating engineering

Therefore, a specialized research of the particular lines of the different vocations are absolutely necessary in the administration of vocational guidance. Besides, there are many other things that should be considered in studying the vocations. Harry D. Kitson in his recent book titled 'How to Find the Right Vocation' suggests many questions that an individual should have in mind before he selects the occupation. It will be proved to be equally important to the administrator of vocational guidance if only the pronoun 'I' is changed into 'applicant' or 'individual.' Those questions would be as follows:

1. How many people (in the United States) are engaged in this occupational field.

2. Where does the occupation rank in numerical importance as compared with other occupations?

3. What are the leading subdivisions of the field?

4. What is the beginning job at which one can get a start in the occupation?

5. What is the next step to which the worker might be promoted?

6. What are the successive steps the worker must take on the way to the top?

7. What wages the worker could earn at the beginning job; at each of the successive steps?

8. What specialized training should the individual worker obtain in order to succeed in the occupation?

9. How long would it take to obtain the necessary training?

10. How much general education should the individual have before beginning the specialized training?

11. Where can the individual obtain the technical training required?

12. How much will it cost?

13. Does this vocation present any particular health hazards?

14. Is capital needed to start?

15. How much intelligence does it require?

16. What particular qualifications, physical or mental, should the worker have?

17. What is the nature of the work: Just what does the worker do? Does he manipulate things or people? Does he work outdoors or indoors? Fast or slow? What hours does he spend?

18. Is employment generally steady or seasonal?

19. What are the particularly objectionable features?

20. What are the special advantages, physical, social, or otherwise, in the occupation? (1)

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(1) Harry D. Kitson, How to Find the Right Vocation, P. 42.

The best way to get accurate information of the industry is to visit it and make a complete survey. In general, the content of the best known of the occupational survey has included the following topics: nature, importance, and history of the occupation; opportunities for junior employment and instruction, including the departmental and occupational organizations of the entire business; working conditions, detailing the various economic, physical, and social conditions, the advantages and disadvantages of the occupations, and, in some cases, more detailed job analyses; bibliographies or selected reading lists. I. David Cohen has used several forms in making surveys of industries and they have been proved very successful. There are two schedules, one is for making an industrial survey, the other is for studying occupations, which would be very helpful for one who intends to work in this particular field. They are as follows:

I. Schedule for making an industrial survey

A. General Information

1. Name of department.....Location.....

2. Business of department.....Product.....

3. No. of employees..... 4. Sex.....

5. Ages of employees. Minimum..... Maximum.....

6. No. of employees under 21.....under 30.....over 30.....

7. Name of superintendent.....

8. No. of foremen.....

9. No. of employees to each foremen.....

10. Hours of work.....from.....to.....

11. Rate of pay.....daily.....hourly.....weekly.....

piece.....

B. Nature of the work. (seasonal or steady)

12. Work of the department.....

13. Skilled or unskilled.....

14. Machine or hand.....

15. Details or trade process.....

16. Monotonous or varied.....

17. What knowledge is necessary.....

18. Is previous experience necessary.....

19. Duties of foreman..... 20. Duties of sup't.....

21. Opportunities for advancement.....

22. How are workers advanced.....

23. Records kept for this purpose.....

24. Sanitary conditions..... 25. Providion for safety.....

26. Risks and dangers..... 27. How guarded against.....

C. Sociological Matters

28. Are workers contented.....

29. Are they ambitious.....

30. Rest periods..... 31. Club rooms.....

32. Provisions for social activities.....

33. Do employees and executives meet.....

34. How do the workers spend their evenings.....

35. Provisions for medical treatment.....

36. Of what social activities are they in greatest need.....

D. Personal Department.

37. How far would physical training benefit.....

38. How are employees obtained.....

39. Is an employment bureau maintained.....

40. How conducted.....Records.....

E. Educational Needs

41. Previous education of employees.....

42. Any tests given to applicants.....

43. Wat are they.....Secure specimens.....

44. Results of such tests.....

45. What deficiencies observed in workers as to

(a) Trade knowledge (b) General intelligence

(c) Academic (d) Habits

46. How can these be supplied.....

47. How would knowledge (a) of theory help.....

(b) of chemistry.....(c) physics.....

(d) science.....(e) math.....(f)draw....

48. Other subjects that should be taught.....

49. How many workers attend evening school.....

50. Any benefits observed.....

51. Persons for trade instructors.....

52. Persons as social leaders.....(1)

The other one of the same author is the schedules for studying occupations. It may, as the author says, be modified in accordance with local conditions and circumstances. It is as follows:

Schedule for describing an occupation or an entire industry.

I. Importance of the occupation.

a. Value to the community.

b. Connection with other trades.

c. Rank of the vocation, social,health,economic.

d. Number employed.

II. Divisions of the work.

a. Names of the jobs.

b. Functions and duties within each job.

III. What kind of boy or girl is wanted: Qualifications

a. Appearance.

b. Education.

c. Health.

d. Special traits.

IV. The start.

a. First duties.

b. Training and routine.

c. Attitude toward work.

V. Opportunities for advancement.

a. Branches of the industry.

b. Next higher job.

c. Other higher jobs.

d. Where and how preparation is obtainable.

VI. Forms and blanks.

a. Application forms.

b. Blanks used within the vocation.

VII. Hours.

VIII. Wages.

IX. List of approved institutions where training may be had.

X. List of books to read.(1)

Still, there is another schedule for surveying opportunities for employment in an industrial establishment which is quite

(1) I.David Cohen, Principles and Practices of Vocational Guidance,P.275.

available to any teacher or counselor of vocational guidance, It is on the pages 276-277 of the same book.

The function of occupational study does not simply mean that the teacher and counselor should have surveys of industries and have the first-knowledge of them but also includes the fact that opportunities should be given to the students and let the students themselves have some degree of understanding of the different occupations. The methods of doing these are many and the following ones are considered as the worthwhile ones.

1. Use of informational reading materials. There are numerous books of story-telling style and which are very valuable to the young people. Those people who have the working experience in different occupations not only can tell the different steps or rungs by which they have been able to reach a higher position but also the mistakes they have had and sometimes the fundamental things that caused the final failures, if there are failures in their business careers. If they have succeeded in their lines, how? and if they have failed, why? The following books listed in Arthur J. Jones' Principles of Guidance, p. 286, are recommendable. Of course, such books are written in the United States of America and are more helpful to the American youth but there is no harm for a Chinese student to read anyhow. They are as follows:

Atkinson, Eleanor: Johnny Appleseed, Grossett and Dunlap.
Story of a man who planted many apple orchards in the Ohio Valley after the Revolution.

Ferber, Edna: Roast Beef Medium, Grossett and Dunlap.
Story of the business adventures of Emma McChestney, the traveling saleswoman, who successfully competes with men.

Beach, Rex: The Iron Trail, A.L. Burt Co.

Describes the building of a railroad into the copper regions of Alaska. It is very good to illustrate the work of civil engineering.

Rolt-Wheeler, B.: Boy with the U.S. Foresters, Lothrop, Lee and Shepard Co.

Describes U.S. Forestry service. The story is subordinate to the descriptions.

Bassett, Sara Ware: The Story of Iron and Steel, Penn Publishing Co.

Depicts life in the steel mills and gives a fair idea of several of the steel trades. Story barely sufficient to carry descriptions.

Eaton, W.P.: Peanut, Cub Reporter - W.A. Wilde Co.

A. fair picture of the difficulties in the way of one who enters the field of newspaper work. Popular with boys.

Peattie, Mrs. Elia: Lotta Embury's Career, Houghton Mifflin Co.

Story of a girl who went to Chicago to study music. Shows the difficulties in the way of one who would really succeed as a vocalist.

Books available for this purpose are not all listed. Any worker in the field of vocational guidance should keep reading the current literatures and if useful material is discovered he should recommand it to the students.

2. Visit working shops or manufacturing plants. One of the best ways of imparting occupational knowledge is to furnish opportunities to the students to visit all sorts of working shops and manufacturing plants. Through visiting the students may have the personal interview with the employers and can get the best informations regarding

the needs and qualifications of the worker, the wages of the employees, the importance of the occupation, the general surroundings of the job and many other things. The teacher can take the students to visit the various departments of the working house and the students will get a real picture of the industrial life. However, there are defects in this method too. Some leaders of vocational education claim that by a few times of visiting it still cannot reach the full understanding of work itself. There are also few difficulties in using this method. According to Arthur Jones the chief difficulties are as follows:

"(1) That the time and expense involved in visits of whole classes is often so great as to make it impossible in all but a few cases.

(2) There are only few establishments that will cooperate with the schools in such visits. In some, the processes are secret and in others the conditions of the shop are such as to make visits impracticable.

(3) A third difficulty often experienced is that the dirt, noise, and confusion are so great as to be decidedly disturbing elements, often obscuring entirely the operations themselves and creating a lasting dislike in the students for the occupation. (1)

Besides, there are numerous other ways of obtaining useful information of the occupations, such as the use of motion pictures, talks by the business men and sometimes even best informations can be obtained through radio broadcast. The importance of occupational studies has been recognized by most of the leaders of the field. Methods

(1) Arthur J. Jones, Principles of Guidance, p. 293.

may vary but its significance cannot be neglected. Recent educational workers pay more attention to this field than any other part of the program of vocational guidance. The fact is that if the vocation is well studied the chances of failure of guidance are greatly limited. On the other side if the teacher of guidance does not know enough about the occupations himself the future success of the students to whom he advised would entirely depend upon fate. The Committee on Vocational Guidance and Child Labor called by President Hoover, as to the significance of occupational studies, made the following statements:

"I. Occupational research should be made a part of every vocational guidance program.

II. Occupational studies should be general in so far as the information is nationally applicable, and specific in regard to the local community where, presumably, the majority of youngsters will find occupation.

III. The preparation of these studies should be carefully controlled and financed by the school system or an equally unprejudiced agency.

IV. The studies should be criticized by those representing many points of view in order that the result may be accurate, adequate, unprejudiced, and comprehensible to the group for whom it is intended.

V. The direction and final editing of such studies should be in the hands of persons trained in the methods of industrial research but because of the educational value contained therein all counselors, placement workers, social studies teachers, and others who have occasion to advise with the child in relation to his occupational and

educational plans, should be given some practical first-hand experience in the preparation of such studies.

VI. A national clearing house for occupational information should be established in order to:

Avoid duplication.

Set up adequate standards for preparation of such studies.

Bring out national similarities and local differences inherent in a given occupation.

Provide assistance and stimulus for new groups to develop such studies.

VII. In the preparation of occupational studies consideration should be given to their possible value in curriculum planning, so that instruction may be more closely related to the problems of the community." (1)

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(1) Report of the Subcommittee on Vocational Guidance of the White House Conference on Child and Protection, P. 106.

III. Studying the individuals.

Before one can give adequate advice to an individual he should have a complete record of the individual. Vocational guidance is not fortune telling nor can the counselor predict the future career for the individual by physiognomy or through his handwriting. All the available data bearing on the individual must be obtained first and only after due consultation of the data should an attempt be made to counsel and advise. There are several means of acquiring information concerning the individual. The school from year to year keeps a record of all school experience, physical and mental tests, recreational interests and activities, and of the family situation. School records usually contain information on nearly all of the following points: (1) place and date of birth; (2) sex; (3) name of father; (4) father living or dead; (6) address; (7) nationality of father; (8) nationality of mother; (9) occupation of father; (10) number of days absent; (11) number of times tardy; (12) school progress, including promotions and non-promotions, grade in school, teachers' marks in various subjects; (13) date and cause of leaving school. Among all these items the twelveth one is the most important. It has great deal to do with the future success or failure of the individual. Of course, it is not the only means of guaging the individual and not a few times it happened that a student of low marks makes a success in business. But the close relations between the two and the value of these records in vocational guidance should be carefully considered. Koos believes the value of school marks in guidance is as follows:

"Future success is largely predicted on the basis of past success. The impressive evidence discrediting marks by teachers should

not lead one to conclude that these measures are of little value in guidance. Despite all their inadequacies, they represent one of the most important basis, if not the most important single measure, for predicting future achievement. In weighing their value in guidance, attention will be given to the use of elementary school marks in predicting success in high school, high school marks in predicting success in college, and college and high school marks in predicting success in occupational life." (1)

We may easily see the importance of the school records of the individual. But in order to make the records more useful to the following suggestions should be noted:

The record form must show the trends of the development of abilities and interests.

It must be based on accurate measures and concrete observations.

The record must provide a means for recording measures and observations in comparable and meaningful terms, wherever such measures are available, but must at the same time provide for convenient record keeping and clear differentiations of whatever measures, objective and non-comparable, may be available.

The data should appear in a form and order capable of showing their interrelations, thus presenting a coherent and integrated picture of the individual.

The record should be capable of quick reading. Hence it should be in graphic form in so far as possible.

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(1) Koos and Kefauver, Guidance in Secondary Schools, P. 246.

It should be fairly complete for the large mass of mormal children, requiring auxiliary cards only for extremely a typical subject.

It should be reproducible, inexpensively, accurately, and quickly, for example by photostating.

It should be accompanied by a carefully written and amply illustrated manual of directions.

It should administrate conveniently, showing all available information on one continuous record form and permitting the collection of further data, by auxiliary cards and otherwise, for current use in connection with the previous record and for periodic sifting and entering on the permanent record. (1)

The use of tests in studying the individual is an another available means. Present trends, however, tend to ascribe this part of the measurement to the employers rather than the teachers or counselors of vocational guidance. Kitson, for instance. maintains that tests are useful in vocational selection rather than vocaticnal guidance and the distinctions he made are thus:

"Part of the misunderstanding regarding the potency of tests comes from the confusion in people's minds between vocational guidance and vocational selection. The former operation is helping an individual to adjust himself to one of the 3,000 or more occupations; the latter is the selection, from a list of candidates to succeed in that position. Tests are being used with a high degree of satisfactoriness in the selection of workers. But to select a person for a job does not give

(1) Report of the subcommittee on vocaticnal guidance of the White House conference of Child Health and Protection, P. 24.

any help to those who are rejected. Furthermore, it does not mean that the person selected could not have been equally well adjusted in hundreds of other occupations. If vocational guidance workers will only distinguish between these two processes, vocational guidance and vocational selection, they will be saved many false inferences regarding the potency of tests." (1)

Kitson's view point, so far we can see, is that each individual may be equally well adjusted for many vocations and if by tests we classify one particular individual with just one particular occupation we are bound to make a serious mistake. But if we consider tests as a general estimate of the individual and also consider the standard of certain occupational requirements in general then the tests of some kind might be proved very helpful. Moreover, the results of the experiments made within the last few years indicate that the values of all those tests, as intelligence test, aptitude test, interest test, personality test, and many others, should be duly considered by both educators and vocational guidance workers. Many tests have been made of the correlation of intelligence test scores.As a rule, the more intelligent students remain longer in school and the large percent of drop-off students are those of lower intelligence. Of course there are numerous reasons that cause a student to stop school work and also many students of low intelligence keep on but these must be counted as exceptions not as a general rule.

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(1) Edwin A. Lee, Objectives and Problems of Vocational Guidance, P. 306.

Proctor made a careful study of 131 cases of high school students and followed them up over a period of six years. Some of the results of this study are given in the following table:

	Number	Range I.Q.	Median I.Q.	Upper quarter	Lowest quarter	Median high school mark	Range in average mark
I. Students who did not complete high school	30	116-79	94	116-100	88-79	C	B to D
II. Students who completed high school but who did not continue their schooling	34	128-89	100	128-110	97-89	B-	A- to D
III. Students who completed high school and continued their schooling	67	142-93	118	142-125	107-93	B	A to C

This shows some striking differences between the three groups. The highest I.Q. of group I, those who did not complete high school, was lower than the median of group III, those who went to college. Roughly the higher half of group I corresponds in I.Q. to the lower half of group III. On the other hand, we may say that the upper half of group I have, so far as I.Q. is concerned, as good a chance to succeed in college as the lower half of group III." (1)

I. Relationship between intelligence tests scores and elimination from school. Buckingham, in his introduction to the report of Proctor's study summarizes the relationship between intelligence test scores and

(1) Arthur J. Jones, Principles of Guidance, P. 129.

elimination from school as follows:

"Dr. Proctor found, for example, that, expressed in terms of the intelligence quotient, the typical first-year high school pupil has a mentality of 105. Three or four years later, when elimination throughout the high school has had its effect, the typical intelligence of high school graduates has gone up 6 points - namely, to 111. Between graduation from high school and entering college another sharp elimination apparently takes place. So that the median intelligence quotient for students entering college is 115. As Dr. Proctor points out, if the same process of selection takes place in colleges as in high school, 'we shall expect the median intelligence quotient of college graduates to be 120 or over. This means that students of no more than average intelligence will be likely to be eliminated from college before the senior year.' (1)

II. Relationship between mental-test scores and success in occupation. There is also a close relation between mental-test scores and the success in occupation. The earliest intelligence test made on people of different occupations is the Army Alpha Tests given to the American soldiers in the World War. From these data were computed the relative intelligence levels of various occupations. There is a great difference in median scores between the common laborer and the army chaplain. Each occupation seems to have its appropriate place. Burtt made an extensive study of the relationship between mental-test scores and the success in occupation and he gave the following reports: "An intelligence test was given to minor executives in 1915 and again then in

(1) Koos and Kefauver, Guidance in Secondary Schools, P. 286.

1920, and the results compared with the firm rank. The correlation was .69. A small group of executives at head of a concern were ranked by the vice-president as to their executive ability. The correlation with their rank in an intelligence test was .89." (1)

Scott and Clothier reported of a correlation of .51 between mental-test scores and the production of operation in cloth-craft shops. They concluded that "in cloth-craft shops the use of mental tests, although only a partial measurement, is the quickest, most accurate and most economical method of prophesying future skill at machines and of placing operators at types of work suited to their capacity." (2)

Values of intelligence. It is true that we cannot entirely depend upon tests in giving informations to those who want to get some help from us since tests themselves are inadequate in many many ways. But the tests have their great values which any true vocational guidance worker should not neglect. They are valuable, but only if used in connection with other supporting and elementary data. In most of the cases, the value of intelligence scores is found on the negative side. They indicate those who should not attempt to enter a given occupation fairly well but do not indicate the particular occupation that one should enter.

Recommendations.

The Subcommittee on Vocational Guidance of the White House Conference offers the following recommendations concerning the study of the individual:

I. For purposes of vocational guidance, knowledge of both the past and present experience and accomplishments of an individual is necessary, and to this end cumulative reports which provide a running

(1) Koos and Kefauver, Guidance in Secondary Schools, P. 297.
(2) Ibid.

record of an individual's progress through school and into industrial or higher educational institutions should be installed in every school system which attempts a vocational guidance program. It is felt that such records not only have value in the guidance of the child, but are of great assistance to the teacher or other supervisors in his dealings with the child. Such records hould not be attempted unless use is to be made of them.

II. Information obtained from the study of the individual should as far as possible be expressed in terms of uniform and objective measures which are understandable when the pupil moves from one educational or industrial institution to another.

III. Psychological tests as a measure both of mental capacity and of educational achievement are one of the most valuable instruments for educational and vocational guidance. They constitute, however, only one factor in the study of the individual.

IV. For assistance in giving vocational guidance there is need for the further development of objective tests of personality characteristics.

V. The giving of psychological tests by untrained persons should be discouraged. (1)

IV. Occupational Counseling.

Another important phase of vocational guidance is counseling. Through the personal contact or interview between the counselor and the individuals opinions are interchanged, the counselor can have a better estimation of the individual, and the individuals can obtain

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(1) Report of the Subcommittee of the above mentioned conference, P.35.

better information about different occupational fields. In the modern society with such a great variety of business opportunities an individual has a difficult time to make a wise choice without help. Through this sort of contact most of the doubts, if not all, of the individuals might be solved in a very easy way. Leaders of vocational guidance nearly all recognize its significance and both the employers and employees will be greatly benefited by it. Mr. Spanabel once said thus: "No phase of guidance work occupies so important a place as does the personal interview. It is difficult to evaluate the total good that may be realized from this personal contact. Much information about courses of study and about the conditions of the work-a-day world can be given in large groups but nothing can take the place of the heart to heart conference. In these conferences confidences are given, conditions are revealed, abilities are discovered,- all of which may assist the counselor to advise more wisely the immature, inexperienced youth." (1)

Vocational counseling may be divided into two kinds, one is group counseling, the other, individual counseling. In the former, counseling is conducted in organized classes. The counselor may give lectures concerning the general problems that are considered as important to the whole group. Sometimes the problems solved in the class may be proved to be very effective and many individual questions can be solved through class discussions. And the more economical and valuable opinions may be shared. The individual counseling is conducted in the informal and more friendly manner. The advantage of it is that the problems

(1) Allen, Practice in Vocational Guidance, P. 46.

can be made more specific and more particular in accordance with the personal needs. There are times that problems cannot be discussed openly in a formal class. They might be of such nature that the individual would prefer to present the matter to the counselor himself. In such a case, therefore, the individual counseling is of great significance. However, both group counseling and individual counseling will lose their significance if we simply emphasize the one and neglect the other. The best program is to have one follow the other but their functions may be very different. These two kinds of counseling have been well presented in the Principles and Practice of Vocational guidance, formulated by committees of the National Vocational Guidance Association. The following are the quotations:

"Group Counseling. The study of the general and local occupations, vocational opportunities and the problems of the occupational world, should be carried on in organized classes.....Efforts at group counseling should help the student and future worker to understand his relationships to other workers and to appreciate that all honest labor should be considered a service to society.

.....

"Individual counseling. Counseling is primarily an individual matter and is more apt to be successful when conducted on this bases. Group counseling should therefore be followed by individual counseling. Both are a responsibility of all types of schools and colleges.....

"Counselors should interview individuals at regular intervals, particularly at such critical times as one year before the school leaving age..... Persons needing readjustment in their occupational

situation should have the opportunity of an interview with a vocational counselor.

"From a knowledge of occupations and the study of the individual, the vocational counselor helps the young person to consider his vocational interests in the light of his own abilities and personal situation." (1) John M. Brewer gives many reasons that class and individual counselings should be correlated and thinks that class counseling is even more important. They are:

"1. If there are no classes for educational (the same is true with vocational) guidance, there is no assured aquaintance between counselor and student, and the counseling of stranger with stranger is not likely to be effective.

2. There is no assured background for the subject matter of the conference. If the individual conferences are held with this background of group counseling there is much greater likelihood that the counseling will have the desired effect.

3. Group counseling on common problems is more economical than going over the same topics with different individuals.

4. Individual problems are revealed through class discussion and thus counseling grows naturally out of group work.

5. Class discussions will help the student to analyze his problems and understand their real nature.

6. Counseling is better received if confirmed through class discussion. When solutions are worked out by the group under the counselors's guidance, the individual is even more likely to follow the advice of a counselor alone." (2)

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(1) Report of the Committee on Vocational Guidance and Child Labor of the White House Conference on Child Health and Protection, P. 7-9.
(2) John M. Brewer, Education as Guidance, P. 141.

Friendly counseling. Friendly counseling is one form of the individual counseling. In the large sense all the individual and the group counselings should be conducted in a friendly manner. If the counselor does not have a friendly attitude toward the pupils his counseling will be proved with little value and very few people will accept advice from a person who does not show a friendly and sympathetic attitude toward them. But when one uses the name 'Friendly Counseling,' it always refers to a more closely related friendship between the counselor and the individuals. One of the most important things in counseling is the creation of the right atmosphere, that is to show the friendly relations between one and another. If the counselor talks about things with a marshal air or asks questions of the individual as the judge does the criminal the whole business of counseling is ruined. "One blank," says John M. Brewer, "after spaces for name, age, and address, began with the question, 'Is your father living? If not when did he did?' followed several other questions of a like character, a procedure which would be sure to destroy the possibility for a right atmosphere for the interview." (1)

Appraisals and questionaires. Facts about the individual to whom the counseling is used must be obtained. Brewer suggests few questions that are quite useful if the counselor intends to get a better estimation of the individual. They are as follows:

1. What kind of work have you ever done?
2. What kinds of work have you ever been paid for?
3. Name, in order of choice, three occupations which you are

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(1) John M. Brewer, Education As Guidance, P. 336, foot-notes.

considering for your life work.

4. Why have you selected these?

5. Have you decided on the occupation you named as first choice?

6. What school or college work you are doing (or planning to do) to fit yourself for any of these occupations?

7. Of what help do you think the rest of your school work will be?

8. What school study or studies do you like best?

9. How many more years do you expect to go to school?

10. What do you do outside school hours?

11. What do you do during vacations?

12. What do you do with the money you earn?

13. What school organizations do you belong to? (1)

Problems considered. As it has been said vocational guidance is more an art than a science, thus counseling cannot be handled in a mathematical way. One can not apply certain definite rules to all the individuals at all times. But these are some main principles which may be applied to nearly all the cases. In any conference between the counselor and the individual the former should consider the following problems:

(1) The nature of his vocational plans and interests and the reasons for them.

(2) The accuracy of his thinking about his plans.

(3) The adequacy of his information about occupations.

(4) The adequacy of his information about his own capacities and interests.

(5) The degree of harmony of his plans with his capacity and interest

(1) Ibid, P. 339.

Besides the following questions should be checked by student and counselor:

I. What degree of success can the advisee expect?

II. What degree of enjoyment can he expect?

III. Does the occupation utilize the abilities which he possesses in largest measure?

IV. Does he have sufficient ability for an occupation of higher level?

V. Is his health adequate to meet the requirements of the occupation and has he any physical weakness that may be aggravated by the conditions of work.

VI. What are the extent of demand and the probabilities for permanent employment in the occupation under consideration?

Recommendations: -

From the foregoing passages we have been able to see the significant place counseling occupies in the field of vocational guidance. However, very few places have been able to obtain the qualified counselors and very few so-called counselors have accomplished work of value. This is partly due to the fact that the counselors have not been well trained for the work and partly due to the fact that society has not yet quite realized the importance of it and neglected to make the work effective. There are some recommendations from the Report of the Subcommittee on Vocational Guidance of the White House Conference which deserve the attention of any worker of this field. They are as follows:

1. Counseling procedures should be established in all school

systems, in order to reduce the human and financial losses that result from failure of individual children to adjust to the school curriculum, and also to assist pupils to make the educational adjustment which will equip them for a vocation in harmony with their activities and interests.

2. Counseling should be made available to all pupils in those grades in elementary and secondary schools where educational choice and vocational choice and vocational information are important; it should serve pupils of varying abilities and ambitions, from the most gifted to the most retarded child, and both adjusted and maladjusted pupils.

3. The counselor, if not allowed full time for counseling and related activities, should be given the necessary freedom from subject teaching and other duties to conduct an effective counseling program. The pupil's load should be limited to that number which makes possible well-organized counseling plans and thorough procedures.

The counselors' functions should emphasize:

Individual counseling and individual case study which recognize individual differences and needs, and are supplemented where necessary by group counseling. This counseling should involve the closest cooperation with the various school departments, with parents, and with the social agencies of the community.

Handling fundamental rather than superficial problems, utilizing the services of other specialists where necessary.

Assisting the child to find, develop, and carry out a program that shall reflect his own choice and his own method of thinking and be broad and flexible enough to meet his needs in later years.

Continued study of occupations, which will bring the counselor into first-hand contact with occupational problems, from those of the latest skilled occupations to those of the professions.

Teaching a few classes in occupations, or otherwise becoming acquainted with pupils prior to individual counseling.

5. Adequate supervision and methods for coordinating the activities of counselors within a community and for improving techniques should be established.

6. An effort should be made to standardize the terms relating to counseling and thus make possible a more satisfactory method of studying and comparing procedures in various school systems.

7. Counselors should be chosen because of their special personal qualifications, experience, and training, which should include college training in economics, education, psychology, sociology, and vocational guidance, with related field work, and practical experience in as many as possible of the following: business, industry, personal work, social case work and industrial or social research, and teaching. (1)

V. Placement and Follow-Up

No system of vocational guidance is complete without effective provisions for helping boys and girls to find their first positions and to make the needed readjustments. It is the task of vocational guidance to help the individual become located in an occupation in which he or she has promise for success and happiness and in which he makes maximum use of his or her talents. All the preliminary activities in vocational guidance are of little value if they do not lead to more suitable placing in an occupation than is accomplished without them. The problems of locating, entering, and beginning work

(1) Report of the Committee on Vocational Guidance and Child Labor, White House Conference, P. 69.

in the first position should be carefully considered by the leaders of vocational guidance because the very facts represent a most difficult and hazardous period in the individual career. So a well organized program in attempting to aid the students at this critical point in life constitute a good service both for the individual and for society. And especially the leaders of the Christian Church should realize its significance and establish a sort of placement bureau in the church to help the young workers of the parish become well located. There are certain techniques in doing this work and even though that things might be worked out differently in different localities the general principles fit most of the time. Following are general rules or fundamentals of the task of placement. It may be proved worthwhile to quote them here for general references:

1. Securing the cooperation of employers individually and associated in formulating definitely their needs and making these known to the placement office.

2. Securing the cooperation of school counselor and thus for access to records, and working with the other elements of a comprehensive program of vocational guidance.

3. Considering frequently the total opportunity for employment as well as the current demands, to see if better places may be found for those fitted.

4. Considering frequently the total juvenile working population, with a view to the promotion of those ready for it.

5. With adequate information from the employer, as to the position, and from the school and other sources as to the young person, making the best solution of the questions involved and deciding upon a definite

6. Give accurate direction to the young worker: the address, time, person to interview, kind of establishment, kind of work, persons to whom responsible, etc.

7. Reminding the boy or girl, preferably reenforcing counsel with a printed memorandum, of the points to remember in making a good approach and an effective start.

8. Securing both from the youth and the employer notice of the result of the employment reference.

9. If placement does not result, finding out through telephone or interview what considerations operated. Undertaking to find and refer another worker, and recounseling and refering again the child not placed.

10. Maintaining service every working day of the year and keeping noon, after-work and evening office hours, and telephone connections for emergency consultations, and for counsel on readjustment and progress.

11. Maintaining an adequate system of records for placement and follow-up.

12. Studying the sociology, economics, and philosophy of placement work with particular attention to such large questions as capitalism, labor and employers' organizations, unemployment, and labor troubles, and contributing to the solution of these problems through large sympathies and much wisdom. (1)

Koos suggests few activities of placement service which are also helpful for reference. They are thus:

1. It locates vacancies. .... It can place students only to the extent vacancies are located.

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(1) John M. Brewer, Education as Guidance, P. 361, 362 (These 12 statements are selected from the 20)

(2) It should have available a comprehensive and cumulative record of information about the student.

(3) The placement service will need to counsel students concerning their plans and problems associated with securing employment.

(4) It will summarize information about employment conditions for its own use and for the use of the entire guidance staff of the city system. The contact of workers in the placement office with employers and employees give it an up-to-the-minute understanding of conditions in the different fields of work, an understanding which cannot be gained by the regular counselors in the schools.

(3) It will give publicity in the community to its service ....Through cooperation of the Chamber of Commerce and service clubs and through use of leaflets or letters to employers the service of the placement office can be made better known. (1)

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(1) Koos and Kefauver, Guidance in Secondary Schools, P. 493-494.

Vocational guidance does stop with the placement. Individuals may be located in the all-round satisfactory positions and the employers may find the new workers are able to do their special jobs but this does not guarantee the future for it is too often the case that serious objections come up in the middle of the course. There are many problems that do not arise until the worker is actually on the job, and some of the problems are extremely difficult for the individual to solve without any help. Moreover, not all students will at once obtain employment in positions they desire to enter. Then a follow-up program which retains connections with former students makes it possible to secure more desirable placement later if the first position is not satisfactory or promising. Perhaps the best follow-up program that has ever practiced in this country is the Boston Plan. All the students who are placed by the vocational guidance department are followed up by means of visits to employers and through the evening office hour to which the registrants are invited for interview. The following is the illustration:

".....each year from six to nine months after graduation the department endeavors to get in touch with each graduate registered by sending out letters and questionaires, by telephone calls, and by home visits. From the data accumulated a report is made up and sent to each school principle, giving him detailed information on each graduate, including the name of the school or college which the pupil is attending, the names of employers who have employed him, the nature of occupations engaged in, and the wages received. Summaries are made up showing also the proportion who are at work, taking evening-school courses, etc...." (1)

(1) Arthur J. Jones, Principles of Guidance, P. 326.

B. General Conditions of China

I. Social conditions.

(1) The illiteracy of the masses. We do not have accurate statistics on the illiteracy of the Chinese people. Some few years ago the statistics told us that there was not even one out of every hundred that could write letters or read newspapers. In the last five years mass education has developed to a surprising degree, and most of the children now have a much better opportunity of getting, at least, a primary education. But the adults - the workmen and women in the factories, the poor plowmen in the farm yard - are still unable to read or write even the simple forms of Chinese. They belong to the low caste of our society, but about eighty percent of our society is of that class. They cannot read newspapers so they are entirely ignorant of the national and international affairs. Most of them have never been more than a hundred miles from their homes in their whole life, so they know nothing of the outside conditions of this modern world.

(2) The famine condition of the country. In the last five years the Chinese people have been suffering from famine. People in the south have been ruined by the communists. The civil war between Kuo-Min-Tang's army and the communists is still going on. People cannot till their land, carry on their business or even live in their homes. The communists soldiers rob everywhere they go. Millions of people in the provinces of Hunan, Sze-Chuan, Kiang-si, and especially in Fu-Kien are starving to death. In the central part of China, that is between the valleys of Yangtze and Yellow Rivers, the people

are suffering with floods. The overflows of these two rivers three years ago and this year made several millions of people homeless and no one knows just how many have been swept away by the floods. People in the Three Eastern Provinces, known as Manchuria, and Jehol are undergoing all sorts of damages caused by the Japansse soldiers. Their lives and property are at the mercy of those merciless Japanese warlords. Now the whole territory is covered with pappies because the Japanese government wants to lay a heavy tax on opium growers and also kill the people by that poisonous drug.

(3) The family problem. In China the large family system is still prevailing in most places, especially in the remote regions. Their slogan is "Five Generations Facing Together." In each family there are father, mother, grandfather, grandmother, great grandfather and mother, cousins, uncles, nephews, and with many great grandchildren. It is very common to see one family with twenty or thirty people. There is one man who takes charge of the important affairs of the family.We may call him the patriarch. He has all sorts of authority. If he is an old-fashioned gentleman then the children of the family cannot go out very freely. He wants the young people to do things and even to think things according to his view point. If this patriarch does not believe in religion then it is difficult to make the young people of that family go to church, even if they so desire. The modernization of the family system is one of the fundamental problems that China faces today.

(4) Concubinage in China. Concubinage is one of the serious social evils in China and especially among the rich class. It is not uncommon to see a husband bringing two or three wives home. It is

ridiculous to our American friends. However we have two reasons for the system.

1. It may be that the first wife has failed to produce a male child. According to our ancient propriety, that is one of the three things that causes one to be unfilial. It is all right then to marry again and again for the purpose to produce a male child.

2. Some people get married too young. Their parents choose their companions for them. When they grow up the husband may feel that he is unsatisfied with his wife. If he is rich enough he may marry again because society considers divorce is more sinful than concubinage.

(5) In America the church people feel sorry for the repeal of the Eighteenth Amendments because, as the conditions prevail now, many people in this country are indulging themselves in alcohol. To us, however, the most serious thing is opium smoking. No definite statistics of our opium addicts can be made with accuracy. But we are sure that the number would not be small and especially in the territories of Japanese sphere of influence. Once the writer visited a smoking house in the Japanese concession in Mukden - there the opium smoking is perfectly free. I found more than thirty or forth people who were all lying on the beds and playing with smoking pipes under the same roof. It was indeed a terrible picture. However opium smoking is very expensive. An opium addict, be he worth ten thousand dollars, will be 'broke' within a few years. What he is going to do when he becomes poor? Morphine and heroin will be used in its stead, because they are much cheaper and more

effective than opium. Here we cannot stop from blaming the Japanese people since they are the importers of such detrimental drugs. We cannot forget the evil brought to us by the English people - by introducing opium.

II. Economic conditions

(1) The dominating agricultural life. "Yee-Nun-Li-Kou" or "China is established on the foundation of agriculture" has been the watchword for us through years. Every body traveling in China will observe the fact that nine-tenths of the whole population are farmers. But there are not many large land owners, the so-called middle class farmers occupy the largest portion. A family with ten or twelve members possessing ten or twelve acres of land and some times hiring two or three servants tilling the land, plowing the land and doing the harvesting is a typical picture of the Chinese life. The methods they are using today in tilling are the same as were used by their forefathers perhaps ages and centuries ago. No one ever imagines changing the methods, improving the instruments or tools or experimenting any new means of fertilizing so on and so forth. The government now has realized the backward conditions of the Chinese agricultural life and several farm stations established for the purpose of improving farms. But the real modernization of the farm life of China is still the work of the future.

In order to get a better conception of the Chinese farm life the reader is advised to read Lucius C. Porter's book titled "China's Challenge to Christianity," Chapter III. In one paragraph the author depicts the typical farm life and it really illustrates well the majority, if not all, of the Chinese farm yards. It says thus:

"Nowhere in the world is it easier than in China to turn back the pages of history and plunge from the steam-driven, electrically controlled, international life of our twentieth century into the quiet rusticity of two thousand years ago.

Come with me into the courtyard of an inland Chinese farm home. The adobe brick of the buildings is stamped into molds similar to those pictured on the walls of Egyptian tombs in the days of Tut-ankh-amen. The main building faces the south and is usually flanked by side buildings which, with the wall surrounding the court, make a good windbreak against storms of rain and dust, and form a veritable trap in which to hold the winter sunshine. With a matting awning or covered with a green roof of gourd leaves, this same court in summer affords unusual coolness. Under the narrow eaves will be found corn and grain hung for drying; on some of the roofs, which have but little pitch, may be seen the bright colors of yellow maize or dark red dates or brown nuts, and perhaps rose leaves to be sun-kissed and dried. Simple courtyards such as these were invented when men first began to turn from hunting and herding with flocks to settled agricultural life." (1)

(2) The manufacturing life. As a rule the village people engage themselves in tilling land and the people in the city work in the factories. People working in the factory are not those commonly known as Chinese coolies because the latter belong to a lower strata of society. The manufacturing workers are considered middle class people because their living standards are comparatively

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(1) Lucius C. Porter, China's Challenge to Christianity, P. 72.

higher and they generally get better wages. But if we approach the topic a little further and ask more specifically what are their living standards and how high are their wages we cannot but shed our sympathetic tears for those unfortunate folks! Ordinarily one works twelve or thirteen hours a day and cannot possibly receive more than five or six American dollars in a whole month. To be sure, general prices are not so high and the living expenses are comparatively low, but the fact remains that ordinary journeyman worker cannot, by his wages, support the daily expenses of the family not to mention the apprenticed worker, child laborer or woman. There are a few stories told of the visits to the Chinese factories by the American missionaries and it would be helpful to read them over since they are considered as true representations of the Chinese manufacturing life. Sadie Mai Wilson in her book, "What Do You Know About China," tells a story of the visiting of a silk factory and we can get a typical picture of Chinese manufacturing conditions and especially concerning the conditions of child labor.

"As we came through the entrance on the ground floor the first sights to greet our eyes were the heaps of cocoons piled here and there, varying in shades from a bleached white to a dirty yellow. .....Up the narrow steps we climbed and found ourselves in a stiflingly moist, unwholesome sort of atmosphere with a rather peculiar order which was not at all pleasant. One member of our party was immediately forced to leave the room because of nosebleed in the humid atmosphere. There was the whir of wheels. Rows upon rows of machinery stretched away on either side. We saw rows of children, from four to eight years of age, standing before bowls of boiling water

stirring a few cocoons round and round with a short paddle. The steam had bleached their tiny hands till they were drawn, wrinkled, and ghostly white. The white streaks extended up above the wrists in striking contrast to the natural yellow of the arms. On the other side of each bowl sat a woman drawing out a spider-like thread from one of the hot wet cocoons and winding it onto the spindle of a machine. (Behind many of them lay babes on the floor under the machines - some of them crying, some of them asleep.)

"How much do these children get?" the guide was asked.

"Twenty cents a day," was the reply (a dime or less in American money).

"And how long do they work?" asked one of the visitors.

"Twelve hours a day," he answered.

One of the teachers was reminded of the report of one of her Chinese girl friends: "Our club of girls went over to the factory, and with the permission of the owners we tried to work out a recreation hour, but the children did not know how to play. They just stood around and looked at us in a dazed sort of way."

We noted the bosses, or inspectors, moving slowly up and down the aisles watching to see that no worker slipped out a cocoon. If enough were stolen, the worker might get a few cents "squeeze" (extra money). Sometimes this overseer would prod a sleepy child who drooped over his little steaming vat." (1)

Mr. Sherwood Eddy was in China in 1923, and renders vivid testimony to conditions as he saw them.

"One of the first plants visited in a leading industrial center was a match factory, which is said to be the best of its

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(1) Sadie Mai Wilson, What Do You Know About China? P. 67-68.

kind in that city. We found there eleven hundred employees, for the most part boys from nine to fifteen years of age, working from 4 A.M. to 8:30 P.M., with a few minutes of interseesion at noon. They work on an average of fifteen hours a day, seven days a week, with no Sunday or rest. The boys receive from six to ten cents, and the men about twenty-five cents a day. The poisonous fumes of phosphorus and sulphur and the dust from the other chemicals burned our lungs even in the short half hour we were in the factory. Eighty men and boys in this plant have to visit the hospital each day for treatment. Many suffer from 'phossy jaw,' where the bones of the face decay on account of the cheap grade of phosphorus. This could be avoided if somewhat more expensive chemicals were used, but it would cut down the profits, which are said to be very high.

"We next visited a Chinese rug factory making the most beautiful 'Persian' rugs for use in the homes of millionaires in America and Europe. But who are making these rugs? Twelve hundred boys and young men, from nine to twenty-five years of age, are here employed. The foremen receive $8.00 while other men average $4.50 a month and their food. Men and boys are working on an average of sixteen hours a day, from 5:30 A.M. to 10 P.M.

The majority of the boys serve as apprentices for a period of three years and receive no pay whatever but only get their food. This 'apprenticeship' is only a blind alley. After the boys serve three years there is no future for them in the business. (This is so because the factory proprietor hires more apprentices to take the places of those to whom wages would have to be paid.) When they are graduated from their apprenticeship, they can become ricksha

coolies and earn on an average of fifteen cents a day. The fifty thousand ricksha pullers in Peking (now Peiping) average less this amount. After five years of this work they are usually broken in health and are then useless. The ricksha coolie who brought me home last night was endeavoring to support a family of four upon his small earnings. If he has no work for a day, he must go without food. (1)

C. General Outlook of the Chinese Christian Church.

I. Evangelical Work. The evangelical work in China is more than encouraging and the responsibility the Church shares in reconstruction of the country is surprising to everyone. Evangelical work in China does not limit itself to preaching spiritual wellbeing but participates with the government program of doing the rehabilitation work of all kinds. The Christian workers in China both missionaries and natives do not confine themselves to work inside of the church - they go out into the homes, into the famine regions, into the remote districts where help is needed. Neither do the Christians work separatelym each working in his or her own parish, but cooperate and have a well constructed plan. The Christians of the whole nation labour toward a definite goal. We don't find many Christian countries as well organized or that have more definite and solid programs. The Five Year Movement is a remarkable and most encouraging thing to mention and beside there are many noticeable works rendered by the Christian workers. The following report illustrates the fact:

"In March, 1931, there was held for the first time in China a conference on 'Christianizing the Home.' Christian parenthood, Child Nurture, Family Relationships, Marriage, and the Relation of

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(1) Paul Hutchinson, China's Real Revolution, P. 116-118.

Church to Home were all discussed. It was, also, realized that Christianity must help create Christian economic conditions in the home and carry Christian principles into the relationships of home and community. A Christian home cannot be built apart from the life of its community. In consequence there was adopted a program for the Christianization of economic and industrial relationships. This looks not only to protesting against wrong industrial conditions, it aims also at going into selected localities and helping set up cooperation in production, distribution of goods and the fairer sharing of the profits therefrom. Its ultimate aim is a cooperative commonwealth. This program has in it the seeds of a new social order that may be realized without violence and on the basis of China's own vital needs. This Christian social program goes one step further. It aims to select certain rural communities and rebuild them into community-parishes with a central church and activities looking to the creation of all-round intellectual, economic and spiritual development. All this is linked up with an emerging program of religious education the ideal of which was declared to be: -
'To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the Fatherhood of God and the brotherhood of man.' Here, then, is the present Christian program of social evangelism, through it the Christian forces will participate in the building of New China. The problems of factory laborers will receive attention particularly in the study being made under Christian auspices of the application of the New Factory Law. As a matter of fact, however, this social program concentrates mainly on the needs

of rural communities and homes." (1)

One of the most recent reports concerning the Christian work in China is the letter from Dr. Y.Y. Tsu, who lectured in the Pacific School of Religion just a year ago. From his personal affairs and service we can get a real picture of the evangelical work of Christian Church in China and especially we can see how much the church leaders have emphasized the constructive work - socially, economically and spiritually - that the nation most needs. The heading of the letter is "To Our Friends in America:" It was written on November 15, 1933 and arrived here just before the Christmas because Mrs. and Dr. Tsu intended to send it as a Christmas greeting. It says thus:

"I have just returned from an extended trip to visit centres of Christian work and to confer with Christian leaders in the interest of closer cooperation.....

"We went down to Nanchang at the invitation of the Government to consider plans for relief work and rural rehabilitation in areas that have been disturbed and devastated by the communist rebellion. While the Government, as such, is obliged to use force to suppress the rebellion, it fully realizes that its fundamental task is to improve the livelihood of the people, especially in the rural districts, and so is placing all available resources in personnel and finance behind the rehabilitation program. In response to the invitation for co-operation the Christian bodies are pledging themselves to help in two ways: (1) emergency relief, and (2) carrying out a rural rehabilitation project in a specified district. The latter project calls for a travelling team of experts in agriculture,

(1) China Christian Year Book, 1931 P. 10.

community organization, public health, popular education, recreation, rural industries, who will train local leaders and help them put across measures of improvement in farming and village life. Instead of receiving funds from government sources as in the case of emergency relief, the project will be financed by private gifts from Christians, as a distinctly Christian contribution to the people of Kiangsi. At the present time, there is nation-wide interest in rural rehabilitation, and this Kiangsi project affords an excellent opportunity for Christian service."

The above mentioned reports are most reliable, it is not to be denied, but only that such works or programs have not yet been realized by all the churches in all the parts of China. One finds that a number of churches in China are static. The church members are not only very few but also those few, if not all, are over fifty or possibly sixty years old. In other words not very many young people in China are interested in church. Let us consider the Chinese churches in Oakland and San Francisco for example, because they are in the same condition as many of the churches in China. There is no one church that has more than fifty people attending the service and among these thirty or twenty or sometimes ten - are the commonest numbers in Sunday service. The author once visited the Chinese Methodist Church in Oakland. He found there were eight people, including the visitor himself, in the congregation. Who were they? They were the pastor, his wife, their four children, one old woman - a legitimate member - and the visitor. In San Francisco each church has about twenty or thirty people. The pastors have to work hard in order to keep them coming to join the

church even passively. There was a union service on the New Years Day and in this service most of the church people were gathered together because the service was better conducted and the people attending it were more numerous. Since it was a special service and since a new speaker was invited the author himself was interested and went there early in time to join the service. To his surprise, in such an uncommon service, with four great denominations together, he found the whole congregation was forty-three people.

Things true here are also true in China. If an outsider or a traveller who had been once or twice passing through China is asked about the Chinese church he might give an encouraging answer because what he saw was great tall buildings - Chinese churches were mostly rebuilt after the Boxer rebellion by the indemnity funds so they are all magnificent buildings - but he is ignorant concerning the inside. If a missionary is asked about the conditions of the Chinese church the answer might be more encouraging since the stagnation of the church might be misunderstood as the inefficiency of his or her missionary work. So a true story of the church is still misinterpreted. To speak the truth the church in China as a whole has not yet been well received by the majority of the people and even among this small minority a very small percent of them are educated. Of course we do not mean that large membership is the true representation of real progress since the spirit of the members counts more. Also we do not mean that illiterate people should receive no attention for every body ranks equal before the church of Christ, but in order to make the church work we shall have to obtain a large congregation. We shall have to bring more educated people into the

church so that not only they will induce other people to join the church but also through their help many handicaps and difficults in the road of progress might be more easily solved. But the Chinese church so far has not been able to come to that stage. Difficulties are many but the remedy is not hard to find. The ways and means of solving this problem will be discussed in the next chapter and a true solution of this problem is also the main purpose of this thesis.

II. Religious education. It is not the purpose of the writer to present a complete picture of religious education in China. What is most important is to find the defects of the present program. We are not merely fault-finding but what we desire is to seek possible improvements. The system of religious education in China, like secular schools, contains nigher, secondary and elementary grades. For our special aim we may simply consider the former two and neglect the elementary grade. Now what are the things that are needed in higher religious education? According to the Laymen's Missions Inquiry Facts-Finders' Reports we obtain the following notes:

"The curriculum should be vitalized; it is, in large part, divorced from pressing Chinese needs. ....The catalogues show that offerings in philosophy and religion in some of these institutions were more numerous than those in the social and experimental sciences. One of the strongest of these institutions, for example, offered in religion one-third as many courses as were offered in economics, history, political science, and sociology. The catalogue of another large institution showed twenty-three courses in philosophy, including ethics, ancient and modern Chinese philosophy, ancient, medieval and modern Western philosophy, metaphysics, philosophy of religion, German Philosophy, English philosophy, aesthetics, philosophy of education, contempory philosophy, nineteenth century thought, theism, epistemology, and the philosophy of value. Four members of the staff offered twenty courses in religion (some of which are identical with courses in philosophy, sociology, and education) many of which are specialized. There were only eight courses

in economics, although the institution has a College of Business Administration. .....

"The titles of some of the courses in philosophy and religion suggest a vagueness of content that seems ill-suited to attract Chinese students, who now demand facts and figures; this vagueness may even invite their genuine scorn which, however, may be politely hidden. There members of the faculty at one small institution stated that their major interest was philosophy. A young missionary studying Chinese in Peiping in January, 1931, stated that his board had assigned him to that same institution, and that he was expecting to give courses in philosophy. Another institution offered courses in philcsophy of life, philosophy of God, "Higher Thinking," and the "moral and spiritual development of a nation." A college for women offered nineteen courses in philosophy and ethics, two in home economics and four in hygiene. .... The curriculum of the Christian colleges (and also of the middle schools) is in large part still unrelated to Chinese life." (1)

A broader program demanded. There are some other notes which show recent trends of demanding a broader program:

"...The Program of Religious Education for the Methodist Episcopal Church in China, issued in 1928, says:

> The program of study should include not only the Bible but also the application of the principles of the Gospel to present day life and conditions, the problems which students confront in daily life, the ways and means by which their present experience can be reconstructed in terms of life which is more fully Christian.

The last General Assembly of the Church of Christ in China, which met in 1930, adopted a report stating that religious experience should make Christians 'abound in every good work that

(1)Edgar W.Knight,Christian Education, in the Layman's Missionary Inquiry, p.p.405-406 vol.v.

contributes to human welfare.'

The Minutes of the Biennial Meeting of the National Christian Council, held in Hangchow in April, 1931, contained the statement:

> It seems that the time has come for the Christian Church to accept as part of its obligation to the service of China a share in the industrial and economic reconstruction of society, and it therefore recommends to the Churches that whether possible they include such reconstruction effort in the work of the Five-Year Movement..... It recommends .....the arousing of the interest and enthusiasm of the youth of China for social reconstruction by means of lectures, literature, discussion groups and conferences, and the enlisting of their cooperation in the prosecution of these practical projects.

".....At the Shanghai Conference of 1922, attention was called to the fact that the response of Christianity to a social program would determine its association in the Chinese mind with activities for social welfare." (1)

In the secondary schools one also finds a few defects that should be radically modified. One of the most conspicuous things observed by Edgar Knight is the out-of-date method used in teaching. He states the facts as following:

> Whatever the explanation, a large part of the work in these schools appears to be confined to the memorizing of facts, terms, words and definition of words; a method that has long dominated instruction in China. The Christian schools have not been able to break away from this traditional practice. To do so would be very difficult; many of the foreign and Chinese teachers in these schools know only the old methods.

Mr. Knight also mentions the fact that E.D. Burton, head of the China Educational Commission in 1921 and 1922, gave a great impetus to Christian education. "The commission," says Mr. Knight, "in its valuable report urged a higher quality of schools, more

(1)T.H.P.Sailer, Religious Education, Laymen's Inquiry,V.v.P.313-314.

research in educational programs, more Chinese administration, better coordination, more occupational courses in middle schools, and more professional schools; in short, that the schools become more efficient, more Chinese, and more Christian." (1)

The Burton Commission gave several recommendations on the subject of secondary education and from these recommendations we are informed indirectly the defects of the Christian secondary schools. The following are some of them:

(1) There should be an immdeiate and strong development of the middle school as the center of the educational system.

(2) This grade of education should not only be related to life in general, but each course should also be occupational in character, and, at the same time, prepare students for high education.

(3) Teacher-training is the most essential type of occupational training for the Christian system.

(4) The commercial-normal middle school will meet the needs of the largest number of the boys of large towns and cities.

(5) The agricultural-industrial-normal school for the country, and the industrial-normal school for the city, should be developed wherever possible.

(6) More emphasis should be given to home-life training and normal training in girls' schools.

(7) The concentration of middle school effort into larger and stronger schools is urged.

(8) The curriculum should be constructed on modern lines for the achievement of the definite objectives outlined in this chapter.

(1) Edgar W. Knight, Christian Education, Laymen's Inquiry, Vol.v. p.p. 412.

(9) Cooperative organization for the standardization and improvement of middle schools, and their relation to each other is urgently required. (1)

Edgar Knight gives the following remark:

> The recommendations of the Burton Commission, nearly a decade ago, that middle-school education "should not only be related to life in general, but that each course should also be occupational in character, and, at the same time, prepare students for higher education" have not been followed in many, if any, of the Christian middle schools.(2)

From the foregoing reports one finds some of the defects of the Chinese Christian schools (in China the name Mission school is ordinarily used, but these are not all. There are more defects to be discovered yet if one has time and examine the situation with more care. However, for our purpose these are enough. From these defects we find the necessity and the place of a vocational guidance program which will be discussed in the next few chapters.

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(1) Laymen's Missions Inquiry, Vol. v. p.p. 414-415.
(2) Laymen's Missions Inquiry, Vol. v. p. 416.

D. The necessity and place of vocational guidance in religious education.

I. The necessity of vocational guidance program

In the foregoing chapters the writer has dealt, though in a very brief manner, the functions of vocational guidance, the conditions of China and last of all and also most important the conditions of the Chinese Christian church. Now questions will be raised as to what are the relations between the vocational guidance program and the general conditions of China and the church. How shall we answer this question?

(1) The ills of China are numerous such as 'the illiteracy of the masses,' 'the famine,' 'the concubinage,' 'the opium addicts,' and possibly hundreds of others if we mention them by details and the solution of all these problems also differs with different people. Politicians believe some changes must be made concerning the governmental organization and economists see the way of salvation in production and distribution of national wealth. The author is a disciple of Christ and a student of religious education and the conviction he has in mind is Christianizing the nation. A true Christian ethic will solve most, if not all, of the national ills. The first step of accomplishing this task is to promote religious education and in order to make the educational program more practical and helpful in people's needs vocational guidance must occupy an important place.

One of the most interesting things to notice is that in China during the recent years the church people have already started the work. While the politicians are still struggling for one way or

another about the political adjustment and the economists still wondering about a sound theory of exchange the religious workers established the mass education schools in different localities under the auspices of the Y.M.C.A. Other Christians organized the anti-opium society and started the movement of Christianizing the homes which of course intends to do away with the concubinage system. As to the relief work, the Christian help is second to none, one can see this from the recent letter of Dr. Y.Y. Tsu.

(2) If the social ills can be cured, at least to some extent, through the process of Christianization then the economic drawbacks of China, such as we mentioned in the foregoing chapter, the primitiveness of the agricultural methods and cruel treatment of child labor and the lowest standard of workman's wages, can also be greatly ameliorated, and perhaps ultimately done away through a better program of religious education. One of the most important and necessary elements of such a program is vocational guidance. The lack of improvement in agriculture in China is not necessarily due to the fact that the farmers have no chance to receive an agricultural education. It is rather due to lack of wise counseling and guidance. The youngsters do not see the necessity of such education. They generally learn what is unnecessary and neglect what is the most important. If in all the local churches, Y.M.C.A. or church schools there are vocational guidance bureaus and who are working not only to find the vocational opportunities for the individuals but also counseling with them and giving them advice as to the necessary education in certain vocation in order to make a real

success, then there will be a great help to the young people who are born in this world and are puzzled as to what they are going to do. In China as a rule the son followed his father's occupation and no one would question whether the boy could be benefited by it or not. The father limited by his own knowledge or prejudice always believesthat his son must do the same as he did since to him it is the best vocation. Hundreds and thousands of the individuals have been ruined because they have been compelled to follow their father's business. If China is dominantly an agricultural country it is not because China has a large territory that fits agricultural life but because one generation followed another - the youngsters have not been allowed to start new business. Once a missionary said: "If there is to be a Christian occupation in China, it cannot be confined to Peking and Shanghai and Canton, nor even to the small walled cities. It must reach, at least measurably, these great rural hosts." (1) The writer would simply say this: "If the Christian leaders in China seek to save the nation through Christian service they must not limit their work to repeating dogmas and creeds and singing hymns to the congregation but must take the great masses into consideration and find a way out of their suffering both spiritually and materially." In order to accomplish this aim the vocational guidance program should occupy an important place in the curriculum of religious education.

Now let us turn our attention to the most pitiful conditions of child labor. Let us quote again the sentence from Sadie Mai Wilson's book: "We saw rows of children, from four to eight

years of age before bowls of boiling water stiring a few cocoons round and round with a short paddle. The steam had bleached their tiny hands till they were drawn, wrinkled, and ghostly white...." and also from Sherwood Wddy's report: "...The poisonous fumes of phosphorus and sulphur and the dust from the other chemicals burned our lungs even in the short half hour we were in the factory. Eighty men and boys in this plant have to visit the hospital each day for treatment. Many suffer from 'phossy jaw,' where the bones of the face decay on account of the cheap grade of phosphorus." Are these conditions not challenging enough to a follower of Christ? Could a true disciple of Jesus stand this situation without feeling any call from Him? The author feels strongly convinced that if the Christians in China do not see this need they are not true Christians. If the Christians refuse to do something to help remove the suffering they are not the worshippers of God. If Jesus started his preaching by curing human diseases what right have we to see the suffering of working children without starting to do something?

We have, though different in degree, a desire to serve the people, it is not to be denied. The only question is to find the method. How can we help the miserable children out of their misfortunes? To the writer's conviction the answer is vocational guidance. It is through the help of a vocational guidance counselor that an individual can obtain more information concerning different kinds of vocations and it is through the help of vocational placement service that an individual can possibly get a more suitable and wholesome job. This is no need of more argument. Most

people, if they know the functions of vocational guidance, will believe that the writer is speaking the truth. And any true Christian worker who understand the Chinese situation will realize that vocational guidance should occupy a very important place in the curriculum of religious education. The writer is by no means dogmatic about it because the very situation offers no alternative.

II. Where should vocational guidance program be placed?

So far we have seen the significance of vocational guidance but now we shall find some definite places for conducting this service. From the foregoing information about the evangelical and educational work in China we can possibly suggest three suitable places for the practice of vocational guidance:

(1) In the Church. We have seen the static situation of the church. A picture of eight people (one regular member only) attending a Methodist service has not yet been forgotten. We also remembered the fact that practically no people below twenty-five years join the church. Now, what are the causes that produced such a result? In one word the church has failed to attract the young people. To speak more definitely, the young people see that the church can not be of any help to them; the church is not able to answer their needs. It is true that spiritual life is more important but when one is pressed by hunger and cold he has no time to think of the spiritual well-being. To have a vocational guidance worker in the church is of necessity in the present situation. It is not necessary, however, for each church to have a vocational guidance bureau or a vocational guidance counselor. It is too expensive. Different churches may work together in this matter. A vocational counselor can take care of four or five middle size churches. Time schedules must be pre-arranged and young people may see him both by regular conference and by special appointment. The counselor may also go to visit homes within the parish with the preacher. If these two persons could walk together and go into the homes and find out what are the particular needs of the family - whether the older folks are well

cared for or whether the youngsters have a proper work. The counselor should have all the informations of occupational opportunities and the preacher may lead them to read some scripture lessons and also lead the family to have a prayer. By the service of these two persons the family will have the best opportunity of enjoying the Christian abundant life. True Christian service must be twofold in nature.

(II) In Christian colleges. If the Christian colleges, as Edgar Knight has found out, have emphasized too much on philosophy and religion then some other courses should be added to keep a better balance. A two- or three-unit course on vocational guidance would be recommended. Such a course will serve for three purposes: (1) it prepares vocational guidance workers or counselors for the future personnels; (2) it will enable the students to get a better means of making a living (there are many college graduates of philosophy and even of religion in China now who are not able to make a living, since what they learned is not demanded by the society); and (3) it will lessen the tension of anti-Christian feeling because many people attack Christian religion on the pretext that the Chinese Christians are merely 'running dogs' of missionaries and contribute nothing of practical value to the Chinese needs.[1] There are many elements that have placed Christianity high above all other religions. To the Chinese eyes Christianity surpasses Buddhism, Taoism and several other native religions by the fact that Christianity looks toward the people and is ready to

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1. The writer once talked to a Chinese student group and the question was raised about the anti-Christian movement. One student said that Christianity has offered nothing to benefit the society. The writer then just mentioned few examples, such as relief work, charitable hospitals and mass education, etc. then the questioner had nothing to say and the group was deeply convinced.

rescue their miseries while Buddhism and Taoism tend to get away from society and have nothing to do with it. The writer's purpose here is not to discuss the comparative religions but simply to remind the values in Christian religion and we as Christians should continue to develop such values and serve our fellow creatures. To have a vocational guidance course in Christian colleges in China is of absolute necessity and is absolutely nothing contradictory to our faith. Just to teach philosophy and religion does not show that we are the true followers of Christ.

(III) In Christian middle schools. There is no need of having some vocational courses in secondary schools but a vocational guidance service is more necessary here than in colleges. Most pupils left the middle schools for making a living either for themselves or many cases for supporting the family. The youngsters have not yet matured enough to know the occupational world and they have no definite ideas as what are the best things for them to do in such a perplexing and mysterious world. They have no choice of what to do but they are forced or compeled to do something. So in such a dilemma a service which gives "information, experience, and advice in regard to choosing an occupation, preparing for it, entering it, and progressing in it," would be proved by anybody, regardless whether he be anti-religious or not, as the 'practical value' of those 'foreignized mission schools.'[1]. If the school is big enough and can finance well then a full time counselor is necessary. Group counseling and individual counseling should be both conducted. The afternoon hours are better for the purposes. Those students who are

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1. People in China who do not approve Christian schools give such a name as 'foreignized.'

about to graduate from the school should receive more attention since they are on margin of leaving and about to enter either college or occupational circles. As having been said most of them will probably start the business and in this case the guidance is of more use. If the school is small and is not able to have a full time counselor it may cooperate with other institutions of the locality and hire a counselor whose duty whould be then to look after all the youngsters within that campus.

A word about the elementary school. From the fact that thousands of children below ten or eleven years old are miserably employed in factories one might think that guidance is also necessary for the grade school. But it is not true. Vocational guidance workers, however, may do something helpful to readjust the situation but there is no need to have a counselor in a grade school. Child labour should be fundamentally abolished. Such an inhuman picture cannot be tolerated by the Christian eyes. However, this would not belong to range of this paper and the writer will not discuss it here.

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